



Government Conduct: The Guiding Force for Developing National Soft Power

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Abstract

Only the conduct of a government that strives to serve the people that empowered it can produce governmental soft power. The soft power of a government constitutes the guiding and consolidating force for the soft power of a country. In order to give full play to these forces, great attention should be paid to the dynamic composition of soft power. In the structural system of governmental soft power, the character of the head of state is the soul while universal values constitute the soil; the concept of “small government large people” becomes the practical norm; the construction of extensive social credibility is the approach that generates governmental soft power; the moral guidance of government conduct is the fundamental way to release the function of governmental soft power; constitutional politics forms the institutional cornerstone where governmental soft power can be created and developed.

Key words: Governmental soft power; The character of the head of state; Universal values; Government credibility; Moral guidance of government conduct

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National soft power is the autonomous soft creative power of a country as well as an influential force portrayed to the world as well as the emotional appeal to other nations. In addition, the soft power of a country is first of all a soft creative power within the country itself; only after this has been achieved can an influential force be portrayed to the world and an emotional appeal to other nations be given.

National soft power is constituted by the vitality of the system, political affiliation, government conduct, level of education, ethical standards, artistic creativity, academic ideology, populace's high culture, traditional charm, diplomatic competence and other elements. However, if these elements are to allow the creation of the soft creative power of a country, an influential force to the world and the emotional appeal to other nations, a government's level of conduct is of great importance. Therefore, the conduct of a government constitutes the consolidated guiding force for a country to be able to generate and enhance its national soft power.

1. TWO APPROACHES OF GOVERNMENT CONDUCT

Hume believes that “The state of society without government is one of the most natural states of men, and must submit with the conjunction of many families, and long after the first generation. Nothing but an increase of riches and possessions could oblige men to quit it”. Bentham points out in his masterpiece *A Fragment on Government*: Society means a state of nature. In order to live, men have to quit the state of nature and therefore they enter into a state of government. Government ends the state of nature of individuals and society. It establishes the system of society, constructs the order of society, implements the system of allocation, guides the ethical existence of people and achieves their moral way of living.

Hence it is not difficult to conclude that as soon as governments came into being, it has existed in a way that is prior to the individual and has been functioning in a way that is superior to individual forces. The two advantages of a government give two possible approaches for government conduct: one is hard conduct, meaning the government would one-sidedly emphasize the will to power and exert itself over its citizens and make itself the master of them; the other is soft conduct, meaning the government would

observe people-oriented principles, keep to its own duties and try its utmost to serve the country and its citizens.

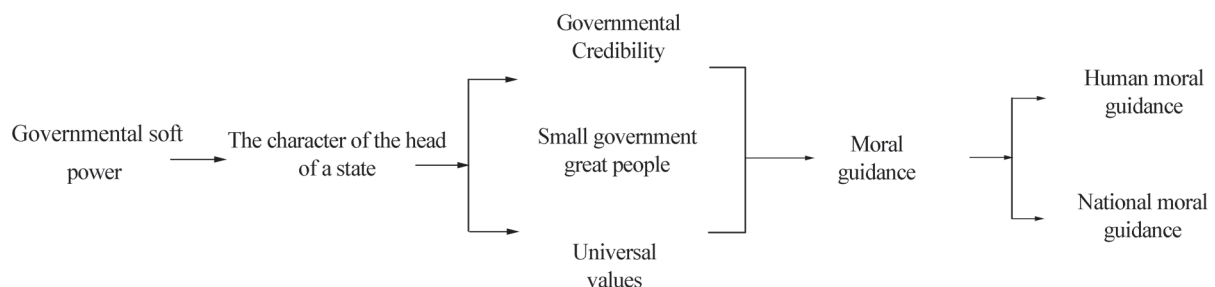
The former way of conduct for governments is first of all an arrogation of its peoples, and this arrogation creates the reversion of morality and politics. "Now consider the extent of the moral and political inversion in today's prevalent view of government. Instead of being a protector of man's rights, the government is becoming their most dangerous violator; instead of guarding freedom, the government is establishing slavery; instead of protecting men from the initiators of physical force, the government is initiating physical force and coercion in any manner and issue it pleases; instead of serving as the instrument of objectivity in human relationships, the government is creating a deadly, subterranean reign of uncertainty and fear, by means of nonobjective laws whose interpretation is left to the arbitrary decisions of random bureaucrats; instead of protecting men from injury by whim, the government is arrogating to itself the power of unlimited whim – so that we are fast approaching the stage of the ultimate inversion: the stage where the government is free to do anything it pleases, while the citizens may act only by permission; which is the stage of the darkest periods of human history, the stage of rule by brute force". The latter way of conduct for the government is to first of all honor its people as its master, protect people's rights, respect the freedom and dignity of its people and makes people's well-being its supreme law; secondly, it limits its own power, and whenever it occurs, forbids its people to be treated violently or to treat others violently, thus protecting the safety of being and living of its people. "The fundamental difference between private action and governmental action – a difference thoroughly ignored and evaded today – lies in the fact that a government holds a monopoly on the legal use of physical force. It has to hold such a monopoly, since it is the agent of restraining and combating the use of force; and for that very same reason, its actions have to be rigidly defined, delimited and circumscribed; no touch of whim or caprice should be permitted in its performance; it should be an impersonal robot, with the laws as its only motive power. If a society is to be free, its government has to be controlled". In conclusion, all conducts of government that aim at serving the people and country that empower it can be regarded as soft power conduct, and all those conducts produce soft power. The soft power produced by that conduct is governmental soft power.

2. THE COMPOSITION OF GOVERNMENTAL SOFT POWER (1)

Two elementary conditions are required for the generation and development of national soft power: one is a clear direction and the other is the integrative function of the vitality of its system, political affiliation and other soft power elements. A government provides these two basic conditions because within the range of a country, only the government possesses the overall mobilizing capacity of the whole society, which is beyond the limited ability of individuals and concrete social organizations and institutions.

The special dual capacity of a government makes governmental soft power the drawing force of national soft power. First of all, it provides a clear direction for the development of national soft power, and this direction can finally be presented and implemented through national strategies and policies. Secondly, it integrates and develops all the elements of national soft power. For instance, the choice and settlement of a system provides a platform and norm for the generation and conduct of a government. However, insuring the everlasting vitality of the system requires effort by the government. The creation of vitality of the system by a government is first presented by the protection of the system: not to arrogate the system and to forbid any individual or organization to arbitrarily despise, be in contempt of or destroy the system. The second is the creation of system vitality as presented by the release of humanistic tensions in the system: the first is that by facing inhuman tendencies and imperfections of the system itself, the government should try its best to guide the society to perfect overcome them; the second is that faced with a highly humanized system, the government should take every possible measure to allow the humanistic tensions to reach a higher standard and enable the system to better serve its people.

On the whole, governmental soft power is the creative guidance and consolidating force of the various soft powers of a country. It is also the force that integrates all the elements of soft power and makes the cultural spirit, ideological wisdom, traditional methods and artistic creativity to be an influential force portrayed to the world and an emotional appeal to other nations. Governmental soft power is a complex dynamic creative system that is constituted by the following elements:



2.1 The Character of the Head of State

The primary element that constitutes governmental soft power is the character of the head of a state.

The leader of a country is the head of its government and the symbol and soul of the state. The leader cultivates his character either through feascance or nonfeascance. The character of the leader not only acts as the behavioral guide for the government, but also as the spiritual guide of the state. The character of the leader represents the rights and interests of their people as well as the image and elegance of the nation. Take the World War II for example, under the suffocating pressure of German fascists, almost the whole European continent bowed to its force, however, Britain was brave enough to say “No” to Hitler and stood up to resist the cruelty of fascists. Its brevity, confidence and strength came from its Prime Minister, Churchill. During World War II, it was because of President Roosevelt that America decided to bravely step out from its conventional practice of isolationism and devote itself to the anti-fascist war and finally contributed greatly to the successful outcome of the war and pushed America onto the path of world power. During that period of time, the purpose of fighting the fascists by the Soviet Union was much the same as with America, but for Stalin, the guiding ideology was to realize its target of becoming a political utilitarian power. Therefore, what Soviet Union did during the war time was primarily aimed at extending its territory, to enlarge its sphere of influence, and to construct an international political sphere of satellite states that was centered on the Soviet Union. All of Stalin’s deeds during the war, were based on the absolute condition of implementing this utilitarian political strategy. On the contrary, the successful war strategy that Roosevelt implemented was not the expansion of territory but the acceptance of the scientific talent and the technological resources of Germany. Stalin presented a totally different character to that of Roosevelt.

The character of the leader of a nation is a soft power. It constitutes the engine to the source of governmental soft power. The real secret to the creation of the character of a leader are the cultural traditions and national dreams of a country. What the character of the leader in a nation symbolizes is morality, values, dignity and the honor of a nation.

Objectively speaking, the leader of the state is the actual supreme model, no matter the country. The character of the leader determines the character of the nation; the mind, tolerance and capacity of the leader determines the character and dignity of the nation; in addition, the character of the leader of a nation determines the conduct of government and morality of its people.

In the process of contemporary human civilization, there are three fundamental elements to the formation of the character of a leader: the first is the unalterable belief in democratic politics and the indifferent tendency towards

power; the second is a great and equal love formed by kindness; the third is the duty and responsibility that places people over all. Franklin Roosevelt once concluded the reason why America became so strong – by saying that the continued growth of America benefited from several Presidents that served as landmarks for America in American history.

The first was President Washington, whose task was “to create and weld together a nation”, because through his words and actions, Washington laid the foundation for the creation and development of a model for America, constructed on the basic beliefs, moral standards and principles of conduct for the character of leadership and a virtuous government. The first was his heartfelt indifference to power, which led to his ability to judge people by talent and virtue, absorbing excellent people into his government and establishing the prestige of his government. He dealt with the factionalism within parties with calm and extraordinary wisdom, gathering all the greatest politicians around him who together contributed to the growth of the country. The second was his heartfelt genuineness, which is a true combination of the responsibility of a leader, the well-being and happiness of people and prosperity of the nation, realizing the target of “an indissoluble union between virtue and happiness; between duty and advantage; between the genuine maxims of an honest and magnanimous policy and the solid rewards of public prosperity and felicity”. The third one was his genuine belief in democratic politics, which means the supreme power of the constitution that makes all other powers subservient. It avoids the centralization of state power. Washington genuinely believed that anybody could take charge of the country. He interpreted democratic politics in a most modest way, that the destiny of a nation is not determined by the leader but by the wisdom of its people. And that is the essence of democracy.

The second was President Lincoln, whose task was “to preserve that Nation from disruption from within”, because as a lowborn person (namely a stonemason), he lacked the glory of wisdom as well as a special strength of character. However, he became endowed with the greatest consciousness and political wisdom of an excellent politician with the kindness of a common person. He abolished slavery, avoided the splitting of America and laid the foundation for the rapid development of America. The great strength of character and morality of Lincoln as a leader shows that a leader who can guide the progress of a country and promote the development of national soft power should possess profound and generous love, treating the countries peoples equally and with respect. A leader with this character is willing to try his best to clear any obstacle that separates their peoples from equal human rights, freedom of living and a happy life, even if it means putting his own life at risk.

Franklin Roosevelt described his own contribution to the nation as “to save that Nation and its institutions from disruption from without”. Indeed, Roosevelt was entrusted with a great mission at a critical and difficult period. He responded to his people’s call and served three successive terms as President and achieved his political aims by concerted effort and proper conduct. “The test of our progress is not whether we add more to the abundance of those who have much; it is whether we provide enough for those who have too little”. There from, the Americans accomplished two historic transitions: the first one was that he allied himself with Churchill and fought in World War II, ending the Anti-Fascist War and broke the diplomatic principle of isolationism of America. It brought America to the visual field of the world, making it the America of the world. The second transition was that he changed the concept of government functions and added “the freedom from want” into the “The Four New Freedoms”, making the minimum living guarantee of people the bounden duty of the government.

People are always the masters of a nation. As a President, it was the largest freedom for his people to enjoy “the freedom from want”. Roosevelt positioned “the freedom from want” and the duty of “providing enough for those who have too little” as the freedom of freedom, the equality of equality and the justice of justice. If a President pushes aside all obstacles and difficulties and tries his best to pursue and achieve the freedom, equality and justice that ensures “the freedom from want”, then he has made the greatest contribution to the nation and its people. What’s more, this is the greatest model, most excellent character, best political strength and moral guidance for a nation and its people. A country under the governance of such a President will definitely be prosperous and strong, and people under the guidance of such a President will be just like the President himself, who would love and protect his country with all his love and life.

2.2 Universal Values

If the character of a leader is the soul of governmental soft power, then universal values are the soil in which governmental soft power grows. Or we can also say that the elements that make up the character of leaders are the unalterable belief in democratic politics, great and equal love, the duty and responsibility that place people above all. However, the character of a leader requires the fertile soil of universal values.

The universal values of a government are the integrated expression of political views and the reigning conception of a government.

The universal value system of a government contains the fundamental value of viewing interests based on hominism which surpasses the requirements of interest groups and limitations of countries. The contemporary interpretation of it is the integration of liberties, limited

existence, coexistence and mutual existence.

The core value that forms the universal value system of a government is the view of the master and subject of people, the former of which emphasizes the point that the country is created by people and the government is empowered by people, therefore, the right to govern, judge and accept or reject a country belongs to no other than the people themselves. People are the masters of the country as well as the masters of government. The latter presents the point that a society with full creative powers is without exception a civil society. In a civil society, the lawful rights of every citizen form the boundaries of governmental power and the lawful interests of every citizen form the interests of the government. Other than that, the government has no rights or interests.

The dominant view that forms the universal value system of a government is that of equal rights and civil liberties.

Equal rights imply the equal rights for everyone, which requires the government to safeguard and protect the rights of everyone equally. It should strictly and without exception observe the social norms that regulate the equal rights of everyone.

Civil liberties are that everybody should enjoy freedom as regulated by equal rights. No one should have uncontrolled privilege, especially the government. The boundary of government freedom is the freedom of its citizens. The rights of freedom that citizens enjoy are the responsibility of the government to preserve and safeguard. There are no other exceptions beside that.

Only when equal rights and civil liberties become the belief of a nation and its government can they produce social functions and release the charm of soft power. The ultimate secret to America’s great soft power lies in this: the third President of the United States, Thomas Jefferson, “The soul of America”, who was the principal author of the United States Declaration of Independence, and one of the pioneers that drafted the Constitution of the United States, turned his personal belief of “equal rights and civil liberties” into the national belief of America and made it the theme of his governments governance. During his term of service, he spared no effort in popularizing the concept of “equal rights and civil liberties”. Before him, in terms of practical implementation, there was no specific regulation on the freedom of speech which was supposed to be guaranteed by the Constitution of the United States. This left space for ruling politicians to suppress the freedom of speech. Jefferson made great efforts to restrain the expansion of the desire for power as well as excessive power; therefore, he perfected the system of law and guaranteed the overall freedom of the press. One of his famous sayings was: “Were it left to me to decide whether we should have a government without newspapers, or newspapers without a government, I should not hesitate a moment to prefer the latter”. Because the freedom of

the press is the absolute social premise of the freedom of speech in a constitutional state, the freedom of the press is precisely the real cornerstone of democracy.

Equal rights and civil liberties are only the start; the ultimate goal is the realization of a happy existence. When talking about government in his essay, Locke points out that “The welfare of the people shall be the supreme law” (*Salus populi suprema lex esto*). To comprehensively enhance the well-being of all people and enable its people to live happy lives with freedom and dignity as the target value that forms the general value system of the government. Therefore, a government should observe natural laws and principles of life. It should have the spirit of objectivity and stick to the principles of justice.

3. THE CONSTITUTION OF GOVERNMENTAL SOFT POWER (2)

3.1 Small Government Great People

In order to comprehensively guarantee universal values among its nation, the government has to establish a governing philosophy and govern based on the model of “Small government great people”.

The governing philosophy of “Small government great people” consists of two major parts: the first part is that people, being the root and base of a country, are prior to everything. All the statements and actions of governments should be based on the criterion of people’s lives of equality, freedom, dignity and happiness. The second part is great service with small expense. A small government means a government with small institutions, small number of staff, and with citizens being the taxpayer defraying a minimum amount to the government. The less a government costs, the lighter the taxpayers burden will be; the lighter the taxpayers burden is, the higher the happiness index will be. In addition, the smaller the government is, the smaller the institutions and the number of staff in government is and the lower the cost of government which serves its people and the country is, the greater the contribution government conduct can make and the higher its morality index can be. Besides, governmental soft power that is formed by the two aspects of government conduct and its morality index will be stronger.

Fundamentally speaking, no matter how a country develops its economy, there is a limitation to its wealth not only because the wealth a society creates is limited but also because of the limited resources of a country. For any country, if they put their limited wealth into big government that has overstaffed organizations and too many personnel, then expenditures on public welfare establishments and social welfare will be largely limited or reduced without good reason. The equality of rights and freedom of civil liberties will be taken away by the government and people will become masters of slogans and poor in reality. Therefore, in a country with

overstaffed organizations and too many personnel, the government itself becomes the one that takes away and the object that people wish to get rid of. The separation of a government and its people symbolizes the possibility of a government that uses violence or issues endless lies while losing its soft power. As soon as the government loses its soft power, it becomes virtually impossible for a nation to have strong soft power. So only when the concept of “small government big people” is put into practice and becomes a concrete model of governance can the conduct of government create the incredible charm of soft power.

3.2 Governmental Credibility

Practically speaking, the concept of “small government big people” governance should ultimately be a model of government conduct which is formed by small government and excellent service provision. The fundamental expression which shows that a government serves its people is that it should win people’s trust in a comprehensive way. The statements and actions of a government that win people’s trust can be called governmental credibility.

The basic meaning of governmental credibility is that the government should be absolutely honest to its people whom empowered it. The fundamental premise for governmental credibility is: a government cannot be built on the basis of the minority of people, the minority of interest groups or the minority of political parties and groups; instead it should be built on the basis of the voluntary authorization of all its people. In addition, a government should not only be honest to the minority of people, the minority of interest groups or the minority of political parties and groups, instead, it should be honest to all its people and every citizen that empowers it. Only on the basis of absolute honesty can a government exert soft power and form the guiding force for national soft power.

Governmental credibility refers not only to the strength of belief of people to their government. Fundamentally, the government should win the trust of its people. The very best way for a government to win people’s trust is to match its words with its deeds, while the practical manifestation of that, is to talk less and work more: to talk less means to issue less promises, pursue less publicity and less self-praise; to work more means to perform more real deeds for its people and to solve more practical problems and difficulties for its people. Secondly, government should believe in its people. This is the absolute premise for the government in order for it to win the trust of its people. A government should believe that its people have the capacity to be the masters of the nation as well as the masters of themselves. It should believe that its people have sufficient consciousness, responsibility, and wisdom to manage the country and govern the society. All in all, the government should believe that its people are smarter, more rational and talented than that of the government; it should believe that its people are fully qualified to be

the teachers of the government and the supervisors of its leaders and officers.

Governmental credibility refers further to the openness and transparency of the government. Only a government such as this can take the responsibility that it must and should take; and only a government like that can ensure the limitation of power and the equality of rights and liabilities, truly protecting the equal rights of people and guaranteeing the civil liberties of all its people. In addition, only a government of openness and transparency will depart from being one like a monopoly and tyrant and the news media will become a public instrument and freedom of expression can be possessed by people.

3.3 Moral Guidance

The moral guidance of a government means that the government should have its own moral binding force. The moral binding force comes first of all from moral heteronomy, which means accepting the regulations and guidance of its people whom empower it; secondly, the binding force comes from moral autonomy, which means the government should check itself according to the requirements of “small government great people” and discard pursuit of private interest, establishing a moral image of self itself as a basis of a moral binding force.

The moral guidance of a government requires the government to have a completely pure moral image and become the moral authority for the whole society. As long as a government has great moral power can it bear the responsibility of guiding the moral development of the nation, society and its people.

Fundamentally speaking, the radical strength of a government is not based on violence but on moral strength. Only a government that regards violence as the last resort to be used when there no alternative exists and considers morality as the strongest power in guiding its people and governing the country has the possibility of becoming the most powerful government.

The fundamental moral strength of a government comes not from political moral strength, but the common moral strength that presents and recreates the beauty of humanity. Only when the common moral strength of the beauty of humanity is used to guide and regulate political morality can political morality avoid power to become the moral strength of rights.

The moral strength of a government is represented in three aspects: the first is that it should represent its conduct towards its people; the second is that it should represent the conduct that protects and perfects a constitutional democratic system; the third is that it should represent the conduct that guides the implementation of the governing constitution and laws. In brief, the moral strength of a government is most perfectly represented by the way of conduct in treating the business of its people, every citizen – even if it is only a trivial incident that the government will try its best to do it right and do it well.

The government should exchange unpractical bragging with practical words, and change words into silent deeds. All hollow words, falsehoods, superfluous words and deception should be eliminated. The government should face its people with absolute honesty and serve the country and its people that empower it with practical actions, even if those people are of the lowest status and humblest position. From a wider aspect, the moral strength of a government requires that the government regards the existence, freedom, equality and happiness of its people as the supreme goal; the moral strength of the government is the constant exploring of social justice to a higher level.

4. THE SOCIAL SOIL FOR GOVERNMENTAL SOFT POWER

4.1 The Source of Governmental Soft Power

If a government is to become a government with soft power, the fundamental condition for the government is to mould itself into being a “good government”. There are three basic criteria for a “good government”: first, the government should set the basic goal of the office as making everyone “a good person” and try its best to make everyone have the willingness and pursuit to becoming a good person, the absolutely free spirit, complete capacity of responsibility and common moral standards and practical ability. Secondly, the government should ensure that all the people in charge of governmental power make themselves good people and third to avoid allowing evil politicians and rogues from entering the government.

There are four basic requirements for a “good government”: first, the government can only be an instrument for the public of the country but not the secret instrument of a few interests groups; second, the government can only serve the country and people that empower it; third, the government should not have its own interests; the interests of a government is the interest of the country, which equals the interests of every citizen; forth, the government should be no more that a facilitating agency, “and the influence of the government should only be beneficial to the community for which it was created”. There are two basic functions of government: the first one is to serve the people, and the second is to serve the country. Besides, the goal of serving people can be fully achieved through the serving of the country. The government serves for no other institutions or organizations beside that.

In order to become a “good government”, the government should limit its own powers. The government is empowered by people and only people can empower the rights and create the rights of government. A government cannot create power by itself, nor can other forces of the society – for instance parties – create the power of a government. This is the basic meaning and requirement for

a government to become one with limited absolute power.

A government with limited absolute power is a government that can have finite control, and the “finite control” referred to here is not the control over people, but the complete preservation and protection of the rights of every citizen and the accomplishment and enhancement of people’s freedom, equality and happiness to a higher degree and a wider range. If a government is to become a good government in this sense, it should first of all be regulated by a constitutional system.

A government regulated by a constitutional system should have the capacity of discovering and overcoming its own limitations and shortcomings. “Every government seems to be afflicted by some evil which is inherent in its nature, and the genius of the legislator is shown in eluding its attacks. A State may survive the influence of a host of bad laws, and the mischief they cause is frequently exaggerated; but a law which encourages the growth of the canker within must prove fatal in the end, although its bad consequences may not be immediately perceived”. Broadly speaking, there are three natural malpractices that a government should try to avoid: The first is the manipulation of the public press. “There is no part of the means placed in the hands of the Executive which might be used with greater effect for unhallowed purposes than the control of the public press”. The maxim which our ancestors derived from the mother country that “the freedom of the press is the great bulwark of civil and religious liberty” is one of the most precious legacies which they have left us. We have learned, too, from our own as well as the experience of other countries, that golden shackles, by whomsoever or by whatever pretense imposed, are as fatal to it as the iron bonds of despotism. The presses in the necessary employment of the Government should never be used “to clear the guilty or to varnish crime”. A decent and manly examination of the acts of the Government should be not only tolerated, but encouraged. Secondly, a government should avoid descending to a level of being a tool of parties. “If parties in a republic are necessary to secure a degree of vigilance sufficient to keep the public functionaries within the bounds of law and duty, at that point their usefulness ends. Beyond that they become destructive of public virtue, the parent of a spirit antagonist to that of liberty, and eventually its inevitable conqueror”. The third is to avoid the malpractice of instinctively treating people as tools and constantly adopting violence to force people to yield. “A government which should have no other means of exacting obedience than open war must be very near its ruin, for one of two alternatives would then probably occur: if its authority was small and its character temperate, it would not resort to violence till the last extremity, and it would connive at a number of partial acts of insubordination, in which case the State would gradually fall into anarchy; if it was enterprising and powerful, it would perpetually have recourse to its physical strength, and would speedily

degenerate into a military despotism. So its activity would not be less prejudicial to the community than its inaction”.

4.2 The Basis of Governmental Soft Power

If a government is to become a government of soft power, it should be based on a systematic foundation of constitutionalism, and there are three fundamental reasons for that:

Firstly, constitutionalism resolves the problem as to how to distribute, preserve and protect the rights of being and living for citizens. Constitutionalism establishes the principle of equality and freedom, blends the natural law of equality into a republican spirit and mixes the living law of freedom with the spirit of contract, making it the supreme principle of constitutionalism. On that basis, rights should be distributed equally because according to republican spirit, all people have made the same contribution to the creation of a country, therefore all people are qualified to enjoy the same rights and the equal rights of everyone should be assured complete protection and absolutely guaranteed.

To ensure that constitutionalism can resolve the problem of distributing, protecting and safeguarding civil rights, the governance of the constitution and laws should be carried out so that the implementation of the constitution and lawful governance can be comprehensively employed to protect and safeguard the equality, freedom and rights of all peoples. There should be a clear distinction between the public and the private, and the rights of private space and the private domain of citizens should be specifically and specially protected so that they can enjoy the sacred and inviolable privileges gained there from. The rights and freedoms of individuals are the core concept of the private domain. Civil liberty includes not only the freedom of person for individuals, but also the freedom of private property, not to mention the freedom of spirit, emotion and expression. Among the three that have been mentioned, the freedom of private property is the most fundamental because that is the basis and premise of all other freedoms. Without the freedom of economical independence and guarantee, any other forms of freedom will become baseless. The freedom of private property refers to the freedom to pursue wealth, create wealth and to enjoy and dominate one’s own legal properties and wealth.

Secondly, constitutionalism fundamentally resolves the question of who should take charge of public social power, namely the power of a country and government. In the system of constitutionalism, national power should be held by social elites with both high virtue and ability, not those common citizens, let alone rogues, political careerists, schemers and evil politicians.

As the pioneer of constitutionalism, Great Britain set a basic principle at the very heart of constitutional design. The principle is referred to as “when considering the granting of political power, the only problem that

real politicians concern is how to implement beneficial restrictions and advisable guidance. Just because of this, no legislators are willing to resign sovereign authority to the public at any time because if they do so, any guidance of restrictions, adjustment and well-advisement will be difficult. The public is the natural restraints of power, but it is contradictory and impossible to enjoy power while restraining it". The essence of this principle is that the citizens cannot be the operators or executors of national power, but they can be the supervisors. This indicates the separation of the implementation and monitoring of national power because in reality, no one can monitor himself whilst he himself is the power. Power, desire and wealth lure each other and stimulate each other, and if they belong to certain individuals or interests groups, then the individual or the group will very likely self-destruct.

In the constitutional design of America, there are special requirements in this respect. First, the constitutional design of America does not allow rogues and evil politicians to enter politics. Practically speaking, it requires correspondent personal wealth and economic capital to enter the government. Therefore, in the political life of Americans, the action of paying money for a post in office is tolerable, but not the conduct of trading power for wealth after one enters government service. Besides, in the design and implementation of the constitution of America, there is zero tolerance for illiterate and incompetent people to serve in the government. In America, people involved in politics must be excellent specialized experts who know laws and will observe laws. The design of the constitution of America also requires high moral standards of politicians and no moral stain is forgiven. As public figures, people in charge of the nation and involved in politics should be the cultural guides of common people and the model of morality because they hold national power and deal with various kind of interests every day, therefore, it is very likely they could fall for the instinct of desire and the nature of greed that exists in them. Only people with expert talents and high moral standards can have a strong ability of self-control and character to accept the rule of law. Therefore, selecting the most excellent people with expert talents and a high morality to serve the country and constitutional politics has become one of the most important issues for America when considering constitutionalism. More importantly, the implementation of constitutional design in America also establishes a principle of political humanity, namely Hume's Principle. Hume's principle is based on the premise that "human nature is evil", indicating that in the process of politics, "everyone is a rogue". The premise of human nature, "everyone is a rogue", constitutes the foundation of modern Western democratic theory and the ultimate foundation of rationality. In his book *Democratic Theory: Predicament and Outlet*, Australian expert He Baogang analyzes the essence Hume's premise that "when designing system, we should regard everyone as rogues".

It means neither to defend the acts of rogues in politics, nor to encourage people to become rogues in politics, but to "discuss it, look for a way to solve this problem and prevent politicians from becoming rogues". Further, "Hume does not believe that all people are evil in nature, but we have to assume that as soon as they enter politics, they are very likely to become rogues". Therefore the conclusion Hume draws is that everyone is a rogue can be comprehended in that everyone should be assumed to be a rogue, and the purpose for that is to reduce opportunities for the conduct of rogues when designing systems of rationality. Hume's principle has provided a convincing precept for the creation and implementation of democratic systems. This is presented in three aspects. The first is that "the premise of all people being rogues provides necessary ideological premises in methodology. That means people will have to look for a starting point from the sense of regulation, not the basis for discussing of humanity. The second is that it provides a guiding principle for the prevention of evil conduct for the implementation of democratic systems. "According to that principle, the best for of constitution is one that is able to deal with the worst situation". The third is that it provides a general principle of equality for the creation and implementation of democratic systems from the perspective of morality and methodology.

Thirdly, when designing constitutional politics, constitutionalism always considers how to distribute national power as the core problem and resolves it permanently in respect of discipline. There is no doubt that constitutional politics is democratic, but "democratic countries are the breeding ground for political ambitions. Under any other forms of government, there is a great deal of restrictions for democracy. In countries where democracy is the basis, the legislators are always trying desperately to avoid political ambitions". Therefore, to avoid power generating or becoming an ambition becomes the key to whether the constitutional design can enable the state to obtain a concrete constitutional character and capability. The essence of distributing national power in constitutionalism is not how to distribute national power, but how to restrain national power, namely, how to establish a counterbalancing mechanism and supervision of the legislation, administration, judicature, political parties and press. Secondly, to unite dignity and efficiency in a cunning way. This counterbalancing mechanism and supervision of national power avoids the formation of dictatorial powers at two levels of the constitution: design and implementation. It enables national power to really become the public instrument of the society. There are two great objectives which every constitution must first attain in order to be successful; every constitution must first gain authority, and then to use that authority, it must first win the loyalty and confidence of mankind, and then employ that homage in the work of government. Constitutionalism makes the constitution exist beyond a mere collection of

political methods adopted for certain political purposes; instead, it is a way of civilization and cultivation to guide the nation and its people to return to humanity as well as allows the existence of dignity. Therefore, the essence of a constitution lies in the protection of the dignity of every citizen, be loyal to them, believe in and protect them. Just because of this, the constitution must have absolute authority and must reflect its absolute decency and dignity and must be sacred and inviolable.

Objectively speaking, the actual reflection that constitutionalism unites dignity and efficiency is to actually consider the function of constitutional politics and realize the unity of justice and utility. Justice of political acts is in the dignity of constitutional governance, and it is that very dignity that requires of a constitution the sovereign solemnness and will unify members of the community; the utility of political acts is the representation of efficiency in political governance. It is exactly this kind of efficiency that makes the country and its people rich. In a nation of constitutional politics, people are the master of a country which becomes rich and dignified. Therefore, a government guided by constitutionalism must be one which creates and possesses great soft power. Inwardly, a government like this should provide people who empower it with lives of equality, freedom, property and dignity; outwardly, it portrays an extensive influential force to the world and an emotional appeal to other nations and peoples.

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